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WEEKLY REVIEW.

—The great event of the religious world for 1888, the celebration of the Centenary of Foreign Missions, is now an accomplished fact. This week's mail brings copious reports of the first part of the proceedings. Twelve hundred and fifty delegates were present, representing one hundred and thirty societies. Exeter Hall was engaged for a fortnight and forty-two meetings arranged for. The *Rock* says :—"From many a distant clime delegates have come to assemble in council, with a view to compare notes, gather fresh strength, and then to go forth once more, clad in the armour of God, to do battle against sin and Satan, determined to win further trophies of conquest for God in the great mission field. As may well be imagined, great has been the fire of enthusiasm kindled by so memorable an event, the news of which, as flashed to and fro throughout the world, will serve to awaken profound interest among every section of the Church on earth."

—The following points will be of interest to Indian readers from a leading article in the same paper :—

A feature of the Conference, which would arrest the attention of the most casual observer, is that men of other nationalities—Frenchman, Dane, and Dutchman, German, Swiss, Greek—are addressing the assembly in English with ease, and facility of expression, accuracy of idiom, and, in some cases, only the slightest trace of foreign accent. If these men can, as there is no doubt they can, speak with the same fluency and effect to the natives of the countries in which they minister, their services must be acceptable. Men who can thus master foreign languages have surmounted the great initial obstacle to their task as missionaries. Both for preaching and translation of the Word of God they possess a gift which is of incalculable value to the future of Christianity in heathen and Mahomedan countries, since the lingual faculty is a talent which, if it be exhibited in one language, is capable of adapting itself to any. Yet the recollection of the lands in which missionaries labour, and of the men to whom they are privileged to communicate the everlasting Gospel makes us feel one, and that the only disappointment, in connection with this conference. We longed for the presence of representative native Christians from some of the older mission fields, who in their own way and from their own standpoint could have furnished us with their views. Some of these, as we know, can speak English freely and readily, and the words of others might have been interpreted by attendant missionaries. More than one missionary who addressed the conference remarked upon this omission, and expressed the wish that such native speakers had been present. . . . . In regard to Islam we were glad to hear from Sir W. W. Hunter his emphatic repetition of the conclusion he has arrived at, and already announced, after most painstaking sifting of Indian statistics. He declares that all things being duly weighed, there is no sign that Islam in India is spreading either more or less rapidly than the rate at which the population itself is increasing. Actually, upon paper, the figures at the last census disclose an extra increase of one-tenth, but this is balanced by the fact that whilst a terrible famine during the decade decimated a large tract of southern India, this did not affect the more strictly Mahomedan regions of the North. Meanwhile Christianity has been growing at a ratio of sixty-four per cent. and if this be maintained up to the next census of 1891, it will constitute, according to Sir W. Hunter—and there can be no higher authority—one of the most amazing phenomenon of our time. In Dutch India Dr. Schreiber gloriously testified to the hundreds of Mahomedans who have been baptised, whilst Professor Post, from Syria, asserted that the contest of the far future will be between the Bible and the Koran, the Arab and the Anglo-Saxon.

We are indebted to the *Christian* for the substance of "Echoes of the Conference" which we print elsewhere.

—That civilised peoples should cut each other's throats *en masse* when their rulers disagree, is one of the worst relics of barbarism in this 19th century. Europe has been well described as an armed camp. The traveller on that continent meets the soldier at every turn, not in cities only, but in the most rural and sequestered spots. Honest industry groans under the burden of war taxation. Several European Governments have drifted into inextricable financial difficulty; they are literally bankrupt, nothing staves off the crisis but the contraction of new loans. It is time that all sensible men waged a war against war. European statesmen and potentates have had a good example set before them by the resolution of the United States Senate of June 14th, in favour of settling all disputes arising between the United States and other Governments by arbitration. A common agreement between nations to arbitrate instead of to kill would clear the way for a large and simultaneous reduction of armaments. That so-called Christian nations should murder by wholesale when a rational mode for the solution of disputes is open to them, is a paradox which every lover of his race must wish to see ended. The religion of Jesus Christ appears to be very imperfectly understood in Courts.

—It is a remarkable coincidence that on the same day that the United States Senate adopted a resolution in favour of referring all international disputes to arbitration, the Committee of the French Chamber of Deputies adopted a motion by M. Frederic Passy to enter into a perpetual arbitration treaty with the United States. M. Passy is President of the French Peace Society. It is interesting to find that even amidst the militarism of France there are voices being raised in favour of international goodwill.

—The Bombay Missionary Conference met on Monday last at the residence of Rev. E. S. Hume of the American Marathi Mission, Byculla. This was the first meeting after the hot weather, and there was a good attendance of members and friends. The Rev. E. S. Hume thought it would be an advantage if missionaries interested themselves more in what went on in other fields of labour in other countries. They would be stimulated and encouraged thereby. He spoke of the wonderful progress of the Gospel in Japan, and contrasted the different features of work in the two countries, not altogether to the disadvantage of the work in India, as missionaries passing through on their way to and from Japan had told him they would be willing to give a good share of their numbers for the greater solidity that characterises converts in this country. Dr. Mackichan spoke on the same subject, dwelling more particularly on the hindrances to the Gospel in this country that were absent in Japan, more especially the present "national" movement, the Hindus being in the habit of regarding Christianity as the enemy of their nationality; while the Japanese were adopting Christianity wholesale in the same spirit, and for the same reason that they were adopting other European customs, that they might have the best of everything for their nation. So far as the Japanese conversions were of the head rather than the heart, in that proportion they would be an ultimate failure. A discussion took place at the close of the proceedings on a statement of Commissioner Tucker of the Salvation Army, reported in a Scotch religious paper, to the effect that the Salvation Army was making 200 converts a month in Bombay. It was suggested that the Conference ought to give an official denial to this statement, but it was finally referred to a committee to make enquiries, and report. Some one made the very sensible remark that possibly Commissioner Tucker had been misreported by the paper in question. This is likely, newspapers are not infallible. Only last week an esteemed London contemporary, not at all given to making mistakes, had 1,400 printed where it should have been 400 only.

—Under the heading of "a beautiful life closed" the *Northern Christian Advocate* announces the death of Mrs. Ray Allen whose missionary career in this country was so sadly cut short by failing health. The voyage to America undertaken as a last resource ended in her death under her mother's roof seven days after her return. She felt called to missionary work, and welcomed the opportunity of coming to India. The *Advocate* says that many who were present at the Genesee Conference Missionary anniversary in Hornellsville, October, 1886, and heard Mrs. Ray Allen repeat in a graceful and forceful manner a remarkable collation of Scripture passages bearing on missionary work, will

probably carry a recollection of the event to the end of their lives and longer. The influence which she exerted was unusual in comparison with the work she was apparently permitted to do abroad, but influence lives on and ever, and none may know till the great revealing the power of this beautiful character and brief career, but none may doubt that she "being dead yet speaketh."

—Mr. and Mrs. Allen came to India with the intention of never returning. Speaking at the Conference at Madras whence they got their appointment to the Seamen's work, Calcutta, Mrs. Allen said, "I have come to India, not to do all *I can*, but to do all that Christ will enable me to do." From Calcutta she was transferred to Simla, whence, the winter proving too cold for her, she found loving friends to care for her at the Baptist Mission at Agra, and stayed there till she embarked for the long sea voyage across the Pacific. The *Indian Witness* says: Mrs. Allen took up the study of Bengali on her arrival in Calcutta, and pursued it with zeal during her stay here. Her consecration to God and to her work was perfect. For the seamen she toiled, and sung, and prayed long after the fatal cough had settled upon her lungs and her frail form showed only too plainly the dread results. She was ready and willing to die at her post, but finally yielding to the entreaties of friends, she left Calcutta and finally left India. The separation from the land of her choice was sad. "My purposes are broken off even the very thoughts of my heart" were the words with which the final farewell to India was spoken.

—A happy idea has been put into practical form by the Rev. J. Fordyce, London Secretary to the Anglo-Indian Evangelisation Society, that of inviting a number of old Anglo-Indians to a missionary breakfast. There was a considerable gathering in response to this invitation at Exeter Hall on June 8th. After a breakfast had been served, the Earl of Northbrook, who presided, called upon the Rev. J. Fordyce. That gentleman, in referring to the work of the Anglo-Indian Evangelisation Society, remarked that its members were Catholic in the Protestant sense, and comprised a union of Protestant Churches. Members of the Church of England, Presbyterians, Baptists, and members of other communities worked together harmoniously because they were all Protestant and all evangelistic. The chairman remarked in the course of his speech, that it was of the utmost importance that every Englishman in India should understand that his individual conduct and character and the sincerity of his religious convictions had an influence far more than that which attended his own personal conduct—that he represented, in whatever part of India he might be, that nation to which under the providence of God, the direction of the affairs of that enormous country had been confided. If he set an example of Christianity, of good conduct, of kindness and sympathy, to the natives of India with whom he was brought into contact, he was doing a great work in assisting the confidence of the natives of India in their rulers. Sir Charles Bernard cordially supported the work of the society, and dwelt upon the fact that Burma—700 miles long and 700 wide—had only six Government chaplains in the whole country. Mr. S. Smith, M.P., said that as the results of a visit to India he was convinced of the great necessity which existed for keeping up a high standard of righteousness among our countrymen there. He much regretted the great amount of demoralisation which the drink traffic was causing in India. Dr. Murray Mitchell and other speakers also addressed the meeting.

—For years past the *Bombay Guardian* has repeatedly called attention to the fact that Christian workers in Bombay frequently meet with cases of European women, natives of Germany, Austria, Austro-Hungary, &c., who have been decoyed from their homes under false pretences by men who make a trade out of their sale for immoral purposes. Two especially bad cases came to the knowledge of Mr. W. J. Gladwin, of the Home of Hope Mission, a few months ago. Particulars of one of these cases appeared in the *Bombay Guardian* of Nov. 12th of last year, under the heading of "The trade in women." After verifying the details of these cases as far as possible Mr. Gladwin drew up a Memorial to the "Government of India embodying the statement of the women concerned, and asking—first, that these cases might be investigated; second, that measures should be adopted for the suppression of the traffic in women and girls; third, that additional legislation be enacted to punish the men engaged in this traffic. A reply from the Indian Government has just been received dated Simla, June 21, 1888, stating that, His Excellency in Council considers the provisions of the Indian Penal Code sufficient to prevent the abduction and sale of girls under sixteen in this country. That it is established "that a most nefarious traffic for immoral purposes, the victims of which are usually adult women, is carried on between the Continent of Europe and Eastern countries, including India. His Excellency in Council is much in sympathy with your endeavours to protect women from the persons engaged in this abominable traffic, but you will understand that the Indian Legislature is powerless by any legislation within its competency to put a stop to it." The reply concludes with the statement that copies of the correspondence will be forwarded to the India Office. The sections of the penal code referred to, besides only dealing with offences against children under sixteen, were never framed to meet cases of abduction or sale for immoral purposes. The Indian Government must be helpless indeed, not to be able to pass a law to punish a set of villains, whose schemes are ruining numbers of women every year, because a part of the transaction is performed in another country. It is something, however, that they admit the existence of the traffic. Let us hope that some one in Parliament will take the matter up.

—Letters of touching interest have been received by the C. M. S. giving details of the deaths of Bishop Parker and Rev. J. Blackburn. Just a fortnight before he himself passed away the Bishop wrote an account of the illness and death of his companion who appears to have been carried off by a bilious fever. In this, his last letter, the Bishop laments that Mr. Blackburn "was the only missionary in Unyamwezi who knew anything to speak of the vernacular of this part, so that his removal creates a gap which no one for some time will be competent to fill. Instances of self-sacrifice such as this ought to rouse men in Christian England to come over and help us. But how am I to expect this when the death of Bishop Hannington led to so much talk and so-called 'interest,' but to scarcely any corresponding action."

On Sunday, 25th March, the Bishop officiated at the Communion service and took part in the ordinary forenoon service for the Frere-town men who were with him as porters. In the afternoon he again had singing and prayer with the men and gave them an earnest address. He seemed well and cheerful in the evening. At 3 a. m. he was taken with a sharp attack of ague and fever, and died at a quarter to ten the following evening.

ECHOES FROM THE MISSIONARY CONFERENCE.

The proceedings of the International Missionary Conference at Exeter Hall commenced on Saturday afternoon, June 11th, by a reception of delegates, on which occasion the Large Hall was filled with ladies and gentlemen, all of whom seemed to be thoroughly sensible of the epochal character of that which had called them together. And what an assemblage of delegates it was! Some were representative, and others delegates at large. From all parts they came, in units from the East, in scores from the West. The company included Oriental and Australasian ecclesiastics; labourers from the Dark Continent and the isles of the sea; organisers from America, and missionaries and teachers of various grades and many denominational communions from the Continent of Europe and the great empires of Asia. In the *ensemble* there was a token of the essential oneness of the Church, and in many a breast there were joyful emotions at the infallible proofs that, though strangers as to earthly relations, all were of heavenly citizenship in the Lord Jesus Christ.

After hearty hand-shakings and happy reunions and recognitions by those who had been long separated, the meeting took a "platform" character for the exchange of friendly greetings.

The Earl of Aberdeen who presided, said: I believe I am only speaking the mind of the Executive Committee when I say that the assembly to-night far exceeds our expectation and anticipation, not only as regards its magnitude, but, as I said before, as regards the enthusiastic cordiality that animates all here assembled. It is not too much to look forward to this series of gatherings as forming an epoch in the history of foreign missions. You all know the prayerful preparation, the great care and consideration with which all the preliminary arrangements have been carried on during many months past, and we are not only justified in now looking forward to such blessing as I have alluded to, but we are bound to do so, and with that spirit of expectation which, we may be sure, will not be disappointed.

Dr. Underhill traced the origin and progress of Missionary Conferences from a meeting of gentlemen in New York in 1854. In England a small Conference was also held the same year. Six years after the next important Conference was summoned in Liverpool. It lasted four days, and some important minutes were framed and adopted. Some of those minutes remain as admirable guides and teachers to-day.

Eighteen years elapsed before another Conference was called in this country—eighteen years of great progress in Christian missions. In 1878, a gathering of

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missionary bodies was held at Mildmay. The deliberations were spread over four days, and embraced a wider range of subjects than on any previous occasion. Then for the first time Christian women came to the front as co-operators in the great missionary enterprise. Then we began to gather in results not only as to the work itself, but also in the missionary spirit which pervaded the Churches at home. Then, moreover, we had to consider matters of a more secular kind, such as the emancipation of the slaves in the West Indies, and Church order and polity. Since that Conference was held ten momentous years have gone by—years of hard labour, and of unexampled success in foreign work. There have sprung up many questions of great interest and importance—some of them requiring most delicate handling and consideration—affecting the social condition of the people among whom our missionaries labour; some of these are questions deeply affecting the welfare of the people in the life to come.

At this Conference we have present some one hundred and thirty or one hundred and forty brethren from the United States, who are, like ourselves, engaged in all parts of the mission field. We rejoice to meet them in such numbers, and to witness such a splendid proof as this gathering affords of the power of Christ's Gospel. After all our Lord's prayer is fulfilled, and there is not only "one Shepherd" but "one flock." We recognise each other as brethren in the same Lord, heirs of the same glory, and workers in the same vineyard

Rev. F. E. Wigram, hon. sec. of the Church Missionary Society, spoke a few words of welcome to the visitors. His recent travels had, he said, accentuated his conviction that those workers are most owned and blessed of God who have most learned the secret of self-obliteration, and have most drunk in the fulness of the Divine Spirit.

Having spoken in illustration of the power of a Christian life, Mr. Wigram said: You all know, I am sure, that if there is to be success in the mission field, there must be on the part of those who manage affairs at home, a seeking with humble prayer for the Holy Spirit's guidance, for,

SPIRITUAL MEN TO DO SPIRITUAL WORK.

We must watch those whom we send forth, and if we discover that by some misapprehension we have sent out a man who does not respond to the proper description, we must get him home again. We want none but those who can go in the strength of the Divine Spirit. What a comfort it is—I speak from a very happy experience—when the council chamber is the chamber of prayer, and the Holy Spirit's presence is sought to guide, to direct, to overrule!

What a wonderful thought it is that we have gathered together from all parts of the world in this Metropolis of the world—if we may venture so to speak—and we are all here to take counsel together upon the Lord's work! Let us ever come to the meetings of the Conference with a deep consciousness of our own insufficiency, with a firm conviction that if there is to be any real profit, any abiding fruit, it must be because the Holy Spirit presides over our meetings Let us realise that He is with the lips and the hearts of the speakers, that He is with the intelligence and the mind of the hearer; that He is guiding and counselling all our deliberations! What a happy thing it is that, in the midst of all those diverging views which unhappily keep us apart—and I cannot minimise them, but recognise that some of us hold as essential what others do not—what a comfort it is that we are come together for the practical work of advancing the cause of the Gospel, all holding one Body, and one Spirit, one Lord, and one Hope of our calling!

On behalf of the Delegates from America,

DR. THOMPSON, OF BOSTON,

responded in an eloquent speech. He considered himself happy and honored in responding on behalf of delegates from beyond the sea—delegates representing specifically sundry foreign missionary societies and kindred associations, and delegates also representing various parts of the country. He continued: Among those who are officially present and have listened to your lordship's kindly greeting, are numerous women representing Women's Missionary Boards, of which there are thirty-five in the United States; and I speak without exaggeration in saying that connected with them there are thousands of auxiliaries. Your able and excellent Chairman of the Executive Committee has stated that ten years ago women came to the front. They have continued to the front, both in home administration and in foreign missionary enterprise.—We are here, as at the first missionary meeting at Antioch, to hear the

PAUL AND SILAS OF TO-DAY

rehearse all that God has done for them, and how He has opened the door of the Gentiles to them. Our hope is that He who shed his blood for us all, whose eye is on all lands—He who has business in all continents and islands, yes, has business in all worlds—may be the Alpha and Omega of this Convocation. In his adorable name, the American delegation most cordially responds to your graceful greetings.

Rev. Dr. Schrieber, of the Rhenish M. S., expressed the great joy he felt at being present. Pasteur Dumas, of Paris, also spoke. He alluded to the activity of Protestantism in France, and rejoiced to tell of the vigour of the missionary spirit in the churches. He pointed with pleasure to what is being done by Frenchmen in Africa and the South seas.

MISSIONARY TRAINING.

In the session set apart for the discussion of *missionary training*, papers were read by *Rev. W. H. Barlow, B. D.*, and Mr. Grattan Guinness. Mr. Barlow urged the necessity of the constant and thorough study of the Scriptures and pleaded for a thorough training in every way for all missionary candidates.

Mr. Grattan Guinness said the century of missions had been a glorious one, but the goal (the evangelisation of the world) was still unreached. If the world is to be evangelised before the present generation has passed away, there must be an enormous increase in the missionary army. There are only 6,000 missionaries now in the heathen fields, all told. As to the qualifications required, it is of necessity that a missionary be a true a Christian. Said John Newton: "Only He who created the world can create a true missionary;" he is a gift to the world from the ascended Saviour. A Christ-like compassion for the lost should be the ruling feature of his character. The most brilliant talents cannot be a substitute for this.

There should be special training, though not all in the same school. God has many ways of preparing his servants. Christ's example with his disciples is full of instruction. He chose them, and during three years set before them his own splendid example. "Follow *Me*," He said. He imparted to them instructions as to the principles of his kingdom—among them the power of prayer and self-sacrifice, the supremacy of the Word of God, and many things as to the future. The influence of such training transformed them. Men saw that "they had been with Jesus." The society of Christ was the college in which they graduated. The Holy Ghost continued the work in the early Apostolic Church; it was distinctly under the guidance of the Spirit. We cannot improve on these examples. The Acts of the Apostles forms the best book of guidance or training still. Is our mode of testing sufficiently thorough? Do we seek and select, and then cultivate the type of character that Christ selected. Education is good, but it is a poor substitute for grace. Mr. Guinness, for lack of time, had to omit about the half of his paper, the omitted part dealing with the practical development of evangelistic gifts and ability in actual work among our home heathen. Open air preaching, he said, is a capital school. The more education the better, but the number of missionaries needed for the evangelisation of the world is so large that we cannot spend too much time and cost in preparation. The systems of training need relaxing. Medical training is also very valuable; even partially, if a full training is not possible.

FREE CONFERENCE.

Free conference having been invited, Herr Merensky, of Berlin, said the great want is the want of men. If we *had* the men, the Lord would send the money.

Rev. Dr. A. T. Pierson, of Philadelphia, said he was convinced that some deep and radical errors lie at the root of our system of training. A long literary course is too often fatal to spiritual power and success. With intellectual culture there should be personal contact with the lost. If a man is not ready to preach the Gospel anywhere, he is not fit to preach it anywhere. If a man can preach to the lowest he can preach to the highest, but the converse is not always true. Work in the slums will test whether a man is after souls rather than salaries. Great stress ought to be laid on open air work and extempore preaching.

Rev. W. Macgregor, of the English Presbyterian Mission in China, said that experience in the mission field soon teaches a man he cannot proclaim a Saviour to the heathen if he does not know the power of the Gospel himself. Mental culture, however, is of great importance. The Church ought not to send to mission fields those whom she is not perpared to employ at home.

Rev. J. Hudson Taylor (after a brief season of prayer for illumination on this important subject) said he believed in not lowering the standard of missionary service, but in raising it. We have been too satisfied with men who have not been full of the Holy Ghost. We need to believe in the power of prayer. God will select right men and women; and it is at the peril of the Church that she refuses them. Many students have been spoiled by their intellectual training. Of course they need not be so spoiled. Let us be sure that the men are *called*. The work is very much the same as it was in our Lord's time, neither more easy nor more difficult. Let us see that candidates have proved to be soul-winners at home. A voyage across the Indian ocean will not make a man a soul-winner.

Dr George Post, of Syria, as a medical missionary of long standing, said that medical quacks were not wanted in the mission field. A man should be fully qualified, or not pretend to be a medical missionary at all. We want all sorts of men—city missionaries, farmers, blacksmiths, printers, cutters, engravers, &c., and all of them endued with the spirit of Christ. There are diversities of gifts; we require them all. There is room for every man, be he a speaker or not. A printer may sometimes do a greater work than a preacher. Let all the talents be consecrated in the spirit of prayer, and by the power of the Holy Ghost.

Rev. James Calvert, of Fiji, said his experience as to medical knowledge had been somewhat different from that of some who had spoken. He had acquired a smattering of medical knowledge in his student days. In Fiji there was no medical man within 1,200 miles. The missionaries had to act, whether they liked it or not, they often had to guess—other and better men have had to guess—but they often guessed right. Let every man who goes where there are no doctors learn as much of medicine and surgery as he can.

THE CLAIMS OF THE HEATHEN.

At the large meeting devoted to the consideration of the claims of the heathen

on the Christian Church, Prebendary Edmonds pleaded the cause of India. Science has shown that the Aryan race has broken up into seven branches, five of which are in Europe and two in Asia. Those in Europe have all come under Christian cultivation, and have been developed by the light of a revelation from God; those in Asia, deprived of divine illumination, are to-day, as to civilisation, about where they were a thousand years ago. Here in the West, where so much has during recent years been attributed to environment, the sense of personality is not what it was until quité lately. The first thing required to-day in India is a sense of this personality, which will as a matter of course, be accompanied by a sense of responsibility.

After vividly describing the effects of the Opium trade upon China the Rev. J. Hudson Taylor went on to say:—Now is our opportunity to give China something better. We are very near to China now in point of time, and can easily help her. The China Inland Mission had the joy of sending out 102 missionaries last year, and some of them were preaching the Gospel within six months after their arrival. The teaching of the language is not the great difficulty that it was. The whole country is open to the missionary. We can travel with safety along the great highways and waterways of the vast territory. Even the single sisters can freely and safely travel, and they find a warm welcome among the people. They do not take the Gospel message in vain. Two young women went there in December, and in February they saw sixteen families turning from their idols to serve God. I recently visited nine of the provinces during a six-months' tour, and saw how the missionaries had won the confidence of the people. Little country churches had been planted, and converts had been baptized. I was specially struck with the ripeness of the people for the Gospel. When we preached Christ as a Saviour, we had eager hearers, and were entreated to stay or to return. Everywhere we found an open door, and a hearty welcome. These millions of Chinese are unsaved, and they are passing away without hope, if we are to believe the Word of God. A thousand an hour are passing to Christless graves. What will we do? Will we open the door of hope and let them in, or lock it, and leave them out?

Epitome of News.

Saturday, June 30.

—A death occurred in the up Karachi mail train between Raiwind and Lahore on the 22nd instant. A Mrs. Hicks travelling to Lahore from Sukkur for change of air was found on arrival of the train at Raiwind to be seriously ill, and a native doctor was sent for. There being no accommodation for her at Raiwind he telegraphed to the Railway Dispensary, Lahore, to make arrangements for her removal to hospital on arrival of the train, but on the way she died and her remains were brought into Lahore for burial.

—The report of the Select Committee on the Deccan Mining affair will probably be issued in about three weeks.—Lieutenant Henderson, 10th Madras Infantry, was accidentally drowned at Myingyan on Thursday.—Captain Atkinson, of the steamship *Thibet*, which arrived from China on Thursday, reports that during the voyage he experienced strong monsoon with heavy squalls and thick rainy weather, strong current setting to south-east.

—Mrs. Charles Master has received the following letter from Lady Grant Duff, dated York House, Twickenham, 24th May:—"On arriving at home recently, after an absence of six months in Syria, I found the beautiful cabinet presented to me by the kindness of the Madras ladies. I was at first anxious to write separately to each one to thank them for so charming a remembrance; but I found that so many (including Mrs. Brandt who, when I left Madras, presented the address to me) had left Madras that I could scarcely do so, as I did not know their whereabouts. I write, therefore, to you, dear Mrs. Master, to express my thanks personally to yourself, and hoping that you will kindly let the donors of the cabinet still residing in Madras know how very grateful I feel for the kind thought which prompted them to give it me, and how pleased I am to possess so beautiful a memorial of a place and of people I shall always regard with interest and affection."

—Proceedings have been commenced against the Bishop of Lincoln in the Court of the Archbishop of Canterbury, requiring him to cite the Bishop before his Court for the following ritualistic practices;—(1) The use of lighted candles when not required for the purpose of giving light: (2) adopting the eastward position during the ante-Communion office; (3) mixing water with the sacramental wine used in the Holy Communion; (4) administering water and wine so mixed to the communicants; (5) standing in such a position during the prayer of consecration as to hide the Manual Acts; (6) permitting the singing of the *Agnus Dei* immediately after the prayer of consecration; (7) making the sign of the cross over the people; (8) rinsing the paten and chalice and drinking the ablutions. The petition to the Archbishop was presented on Saturday, June 2, and application was then made for the citation.

Monday, July 2.

—The *Bombay Gazette* remarks that "though the monsoon came upon us without the usual storms and floods, the past few days have more than redeemed its character for violent storms, and heavy downpours of rain have prevailed with almost unbroken continuity. This year, after an apparent commencement early last month, there was a long break and a long spell of hot weather, quite unusual for the time of the year. Beginning with Wednesday, with very short cessations, we have had a good deal of rain last week. Since Thursday the sky has been continually overcast with black monsoon clouds, and we have had heavy rain with strong winds. The heat has in consequence been greatly lessened, and our average rainfall almost equal to what it was the corresponding time last year. No casualties occurred as they generally do with the burst of the monsoon, and except the submersion of low-lying districts the roads and streets are particularly free from floods."

—Between five and six hundred foreign Jews have just been sent away from Odessa under the new regulations, to the western frontier. Others will follow. They belong to the poorer classes, and the hardships of the road before being cast adrift on the frontier by their escorts are at this season especially trying owing to the summer heat.

—A meeting of the selected members of Council was held at Simla on Saturday afternoon to consider Mr. Nobel's proposals in regard to the petroleum investigations in the Punjab. Mr. Nobel wishes to form a restricted company for the purpose of carrying out the work.

—The *Overland Mail* says:—One of this month's magazines leads off with an article on "The Salvation Army" by the Hon. Mrs. Drummond. The article is interesting for its matter, but, says a provincial paper, much more for the personality of the writer. Mrs. Drummond is, perhaps, the most notable of those who have recently joined in active sympathy with the Army. She has long occupied a very distinguished place in London society—a position due to her birth, her great talents, and her charm of manner and conversation. She was the step-daughter of Lord John Russell, who married her mother when Lady Ribblesdale. Since the time when Lord John became Prime Minister, Mrs. Drummond has been intimately acquainted with most of the political personages of the time, and the graceful pen which is now devoted to praise of the literary and other merits of the *War Cry* has been at times contributory to the Liberal journals of London.

Tuesday, July 3.

—A memorial tablet in memory of the late Right Hon. W. E. Forster was unveiled on June 11, at Bradpole, Dorset, in the presence of over one thousand spectators. Mr. Forster was born at Bradpole on June 11, 1818.

—After a protracted trial of four days, the six Chinamen, who were charged with robbing a countryman, named Chinko, in a lodging house at Mazagon, on the 6th April last, of 125 sovereigns and five watches, were unanimously found guilty by a jury, and sentenced by his Lordship to three years rigorous imprisonment and further to pay a fine of Rs. 2,000, Wangsee the ringleader, bearing the major portion, Rs. 1,000, and the others Rs. 200 each. The occurrence is one of the most extraordinary stories of audacious robbery that has ever come before a Bombay jury. In a large and well regulated city like Bombay, a traveller—a stranger in the land—was, in open daylight, and in a crowded thoroughfare like Mazagon, robbed of all he possessed The motive seems to have been one of revenge for the part Chinko took in the seizure of some opium which the prisoners were smuggling into Mozambique.

—The Bishop of London having vetoed the representation which was made to him under the Public Worship Regulation Act by Mr. J. D. Allcroft, J. P., Mr. James Houldsworth, J. P., Lieut.-General Sir Robert Phayre, K.C.B., and Mr. J. W. Williamson, and having refused to comply with the memorial of the Church Association signed by 9,000 churchmen in his diocese, it has been decided to apply to the Court of Queen's Bench for a *mandamus* to compel the Bishop to allow the case to go forward, on the ground that the reasons which the Bishop is required to give under the Public Worship Regulation Act, and has given are insufficient and unreasonable.

—A Mrs. English, of Sheffield, has just entered upon her 102nd year, the event being duly celebrated. She was one of twenty children, and is the last survivor. Her husband died 57 years ago. She is said never to have had a day's illness in her life.

—At the meeting of the council of the Bombay Presidency Association held last evening it was resolved to forward a representation to the local Government with reference to some of the provisions of the new Salt Bill which are considered to be objectionable, especially the sections relating to salt earth and erection of salt platforms and other matters which are an interference with the legitimate business of salt dealers.

—The Rev. W. Latham, B.A., of the Church Mission, Jabalpur, was married on the 27th of June to Miss Davidson, late of the Church of England Zenana Mission

—The *Central Indian News*, Jabalpur, says: The members and some of the congregation worshipping in the Methodist Episcopal Church of this station assembled on the 25th ult. to a house warming and Welcome Meeting at the Methodist Episcopal Parsonage, in order to welcome the Rev. C. P. Hard and wife to the station. The meeting was most pleasant.

—*The Times of India* says:—The India Office is, at length, becoming alarmed at the further heavy fall in the Indian exchanges, writes the *Home and Colonial Mail*. Two remedies have been suggested as means of relieving the fresh burden put on the Indian treasury by each successive drop in the gold value of the rupee. One is to reimpose the import

duties on cotton goods; the other to establish a gold standard in India. The first of these would upset Free Trade notions altogether, and the second is surrounded with great difficulty. A paper advocating an Indian gold standard was read, on Monday evening, the 11th ultimo, under the auspices of the East India Association, by Mr. L. C. Probyn, formerly Accountant-General and Commissioner of Paper Currency at Madras. Mr. Probyn founds his argument upon the injury to Indian credit, Indian trade, and Indian finance resulting from the disturbance in the relative values of silver and gold. He suggests that no more coin of any kind should be coined at the Indian mints except on Government account, and that notes should be issued upon gold bullion at the rate of 1s. 6d. per rupee. The immediate effect would be, he says, to raise the Indian exchange to that point *plus* the cost of interest and transit charges—that is to say, to 1s. 6-36d. per rupee. Mr. Probyn admits that a further serious fall in the gold price of silver in London would ensue, and possibly the Latin Union and the United States might think it worth their while to open their mints to the free coinage of silver. A further probable effect would be, he observed, the bringing out of now dormant hoards of silver coin in India, and possibly the supply of this might become redundant. Mr. Probyn is of opinion that the absence of any advance of prices in India, since silver began to fall as measured in gold, is due to this steady hoarding of silver, and the plan he proposes would, he thinks, tend to stop this hoarding. His proposal is made, of course, solely in the interests of India.

—Captain A. C. McFee, of the steamer *Heathfield*, from Cardiff, reports that from Aden to Bombay he experienced a strong south-west monsoon and very high sea. Captain E. Stewart, of the mail steamer *Ganges*, Captain J. Merrifield, of the steamer *Brenda*, which arrived yesterday from Middlesborough and Captain Bevis of the s. s. *Knight of St. John*, make similar reports. Captain P. H. Jones, of the s. s. *Pachumba*, also states that during the voyage from Kurrachee, he encountered strong squalls accompanied by rain, the sea being very high.

Wednesday, July 4.

—The P. & O. Company's s. s. *Assam*, with the English mails of the 22nd ultimo, left Aden for Bombay at 1 p. m. and the same Company's steamer *Massilia* left for Colombo and Australia at 11 a.m. on Tuesday.

—A communication was recently received by the Government of India from the President of the Downton College of Agriculture relative to the desire of that institution to obtain a share of Government patronage as regards Indian Agricultural students; and, as it is held that the diploma of the Downton College may be accepted as of equal value to that of the Royal Agricultural College at Cirencester, the former will be admitted to a share in the patronage of Government.

—The following are the Upper Burmah Summary reports:—Mandalay town and districts are quiet. A gang of dacoits from the Shan State of Momeik raided into the Myadaung district and attacked Tagaung on the Irrawaddy. A small party of civil police quartered in Tagaung were put to flight with the loss of one gun. The dacoits looted about Rs. 3,000 worth of property and then returned to the hills. Bhamo and the Ruby Mines are undisturbed. In Shwebo there were six dacoities and one murder. In Sagaing a dacoit camp was surprised and three guns were captured. In Ava, No, the leader, was captured with one follower, a Snider rifle, and five muskets. There were general petty dacoities in Sagaing. The rest of the Central Division is undisturbed. In Pragan, Shoogyee's servant and his wife were murdered by the dacoits. The police encountered a dacoit gang, killed three, and captured four guns. In Toundwingyee the police killed one dacoit, and captured three guns. The police Subedar was slightly wounded. There were several dacoities in Yamethen. The remainder of the Eastern Division is quiet.

—Mr. Archer's portrait of Sir Charles MacGregor was unveiled at Simla on the 3rd inst. by the Commander-in-Chief at the United Service Institution before a large company, which included the Viceroy and Lady Dufferin and Sir James Lyall.

—At the usual monthly meeting of the Bombay Natural History Society, held on Monday last, the hon. sec. stated that he had heard recently from Mr. Robert Wroughton, of Poona, with respect to the collection of hymenopterous insects (ants, bees, wasps, &c) which that gentleman had for some years past been making for the society. The collection now consisted of 489 species, but as the majority of these had been caught in the neighbourhood of Poona, the supply was nearly exhausted in that part of the country. The assistance of every member of the society was earnestly solicited in order that this very valuable collection might be increased. Mr. Wroughton was now trying to work out the "life history" of the different species, and was consequently in want of the nests of all sorts of the hymenoptera. The females of some wasps were unknown, and as many of the hymenoptera were supposed to be parasitic on one another, discoveries could only be made by breeding and rearing. "Mudballs" of all sorts, so common on the walls of bathrooms and verandahs, bits of rotten sticks hollowed out and closed up, "brown paper" nests, &c., should all be carefully collected and sent to Mr. R. Wroughton, Forest Officer, Poona. The best way of transmitting specimens was to send them packed in dry sawdust, but each nest should be sent in a separate box.

Thursday, July 5.

—Rev. J. C. Lawson, Sitapur, writes to the *Kaukab-i-Hind* as follows:—Five boys went up from Thompson Gunge Anglo-Vernacular Mission School, and *all* passed, two in the second division and three in the third. These were registered as private students, as the school was not recognized by Government as Anglo-Vernacular. The Inspector assures us however, that it will hereafter be so recognized. The success is due largely to the efforts of the Christian Head-master, J. Ariel. In the midst of many difficulties he has worked faithfully and successfully. Two boys also went up from the Khairabad Anglo-Vernacular Mission School, and passed, both in the second division.

—The Colombo papers report extensive floods in the planting districts of Ceylon, the rain has been so heavy that railway communication beyond Perdeniya has been completely stopped. The rails are in places eight feet under water, and the telegraph posts have been submerged, rendering even telegraphing an impossibility. There have been, too, a number of landslips, but their number at present has not been ascertained. It is, however, estimated that it will be some weeks before damages can be sufficiently repaired to allow of through traffic being again resumed.

—Colonel W. H. Wilson, the newly appointed Commissioner of Police, arrived in Bombay yesterday, and took over charge from Mr. G. H. Gell, the Deputy Commissioner of Police, who has been discharging the duties of the office of Commissioner. Colonel Wilson, on his arrival at the Byculla Station, was met by Mr. Gell and a number of the leading Native merchants of Bombay.

—The last issue of the *Gazette of India* announces the appointment of Mr Hormusjee Eduljee Bode as Vice-Consul for the United States at Bombay.

—Australia is, at the present moment, cut off from telegraphic communication with the outside world, both cables between Java and Port Darwin having broken down.

—According to the latest reports the hot weather has seriously affected the indigo prospects in both Behar and Bengal, and has made manufacture impossible except in a few factories, the consequence being that the season will be later than usual. Towards the end of the fortnight some showers had fallen in Champaran, Chupra, and Tirhoot, and also in the Bhaugalpur and Purneah districts. In the few places where manufacture has begun, the yield from the plant is said to have been fairly satisfactory, but it will be nearly a week before most factories are in full swing. In Benares and the North-West Provinces the heat has also been excessive and rain is much wanted, but the plant is still holding out well.

—Says the Lahore paper, writing on the 27th ultimo:—It appeared at one time likely that the Punjab would be visited this year with a cholera epidemic; but the returns are now somewhat reassuring. The disease, so far, has confined itself to the Umballa, Guzerat, Rawal Pindi, and Shahpore districts. There have been 1,421 seizures, with 650 deaths only; so that the disease is not of a very virulent character. The Shahpore district has suffered most, the number of cases having been 1,219 with 527 deaths. It is not unlikely that the disease has come down the river from Cashmere.

Friday, July 6.

—The rate of Exchange up to the present time is 1s. 4. 3-32d and 1s. 4⅛d.

—The Bank of Bombay has yesterday reduced its rate of interest on demand loans on Government Paper to four per cent.

—The appointment of Colonel Wilson to the Commissionership of Police, Bombay, in succession to the late Sir Frank Souter, is gazetted.

—An experimental passenger train lighted throughout by electricity, and heated by steam from the engine, is now running between New York and Boston. Each car is illuminated by eighteen sixteen-candle glow lamps, the current being derived from storage batteries beneath the floor which are charged for ten hour by dynamos. Both light and heat are said to be ample, and it is believed that, in case of accident to the trains, there is no danger of fire.

—The total number of deaths in Bombay during the past week is stated at 405—a death-rate of 22·43 per thousand per annum—of this number 22 died of small pox, 125 of fevers, 8 of cholera, 19 diarrhœa, and 9 dysentery. The total deaths of the corresponding period of last year was 353, a rate of 19·98 per annum, of the deceased, 17 were Buddhists or Jains, 8 Brahmins; 2 Lingaets; 4 Bhattias; 163 Hindus; 30 Hindu outcasts; 64 Mussalmans; 24 Parsees; 2 Jews; 13 Native Christians; 1 Eurasian; and 1 European. The total number of births was 329 as against 290 the corresponding week of last year.

TELEGRAPHIC NEWS.

Berlin, June 28th: In the course of a conversation Prince Bismarck said that there was a strong hope of peaceful times in Europe.

Aden, 28th: A magazine of the new sort containing gelatine exploded here to-day. A native sentry was blown to pieces. Other damages are probably trifling.

London, 29th: In the House of Commons last evening, the omission of the 9th Clause of the Local Government Bill in favour of the Sunday Closing Bill was adopted by a majority of 62 votes. The entire Opposition opposed the omission of the clause. The *Standard* publishes a telegram stating that the Emperor William and Prince Bismarck will sail for

St. Petersburg after a fortnight, escorted by eight ironclads.

London, July 2nd: A demonstration at which three thousand persons were present took place in Trafalgar Square on Saturday, at the instance of Messrs. Conybeare and Saunders, in order to protest against the closing of the Square to public meetings. Both Mr. Conybeare and Mr. Saunders succeeded in addressing the crowd, and in vigorous speeches inveighed against the action of the Government in closing the Trafalgar Square to public gatherings. In the attempt to disperse the crowd sharp scuffles took place between the police and the people. Several arrests have been made.

London, 3rd: In the House of Commons last night, Mr. Balfour, the Chief Secretary for Ireland, introduced a Bill for raising large loans for arterial drainage in Ireland.—Mr. O'Donnel claims £50,000 damages from the *Times* in connection with the allegations against him in the articles on "Parnellism and Crime."

Durban, 3rd: Severe fighting has occurred in Zululand. A British force, mostly composed of the native levies, routed the rebel chief Ishingana. Both sides lost heavily in killed and wounded

London, 4th: The Pan-Anglican Conference on the subject of social purity met at Lambeth Palace yesterday.

Durban, 4th: Lieutenant R. B. Briscoe, of the Royal Inniskilling Fusiliers was killed in the fighting in Zululand, which was reported in yesterday's telegram. Sir Arthur Havelock the Governor and Commander-in-Chief in Natal, has sanctioned the enlistment of volunteers in the Colony for the purpose of reinforcing the police in Zululand.

London, 5th: The Bishops of the Church of England were entertained at dinner at the Mansion House yesterday. The Bishop of Calcutta, in responding to "the Church in India," said that England was conscious of her responsibility towards India and had every reason to be proud of her work there.

Simla, 5th: The Political Resident in Turkish Arabia telegraphs that from the 24th June, three days' quarantine has been imposed at Busrah upon arrivals from the Persian Gulf and Muhamra.

"THE KING'S DAUGHTERS."

The world is seldom blessed with such a meeting, in numbers, in quiet enthusiasm, and in spirit as was lately held in the building of the Y. W. C. A., in New York City. It was a meeting of "The King's Daughters," assembled "in His name." There were ladies elegantly dressed, and close beside them hardworking housewives and shop girls and women neatly but plainly clad. There were grey-haired women and little girls, all under the magic power of His name and His love, on an equality, and almost every face beaming with tenderness.

"The King's Daughters," one lady speaker said, in concluding a beautiful address, are now working for home and foreign missions, educating men for the ministry, engaged in hospital work, fruit and flower missions, kindergartens, day nurseries, coloured homes, tenement houses, fresh-air fund, and countless small kindnesses which add as much to the sum of human happiness as greater charities. There are Sisters' Tens, Mothers' Tens, Old Maids' Tens, Happy Workers' Tens, with "How happy is our lot" as their motto, and the Happy Ten are sick in bed, being chronic invalids. Then there are the Sunbeam Tens, whose work is to keep the wrinkles off mothers' faces. To do deeds of kindness, to work out in daily life, in small as well as in great things, so called, the Christian law of love is the ruling motive of this Association. What a harvest may be expected from those who surrender themselves "in His name" to the ministries of Christian love.—*Christian Intelligencer.*

A STRANGE DEFENDER OF THE FAITH.

The servant of God who will fulfil his ministry must not count his life dear unto himself. The Gospel which he preaches is worth far more than this mortal life, and it must be declared at whatever cost or hazard. And though often hearts sink at such an ordeal, yet men who know the power of the Gospel falter not, but press on in spite of foes and dangers, that they may finish their course with joy. A colporteur, named Sumner Bacon, was the first Protestant preacher who carried the Glad Tidings to the people of Texas, and his name was dear to many of the pioneers in that wild and sparsely populated country. Among the many thrilling adventures through which he passed, the following is related:—

In one of his sermons, in a village in the West, he gave mortal offence to two notorious outlaws. They publicly declared their purpose to waylay him and kill him on his route to his next appointment. Friends tried to dissuade him from going to that appointment, but he replied,

"I am in God's service, and can claim His protection only when I am in the line of my duty."

Finding him determined to take the perilous journey, a friend went along with him. Passing a defile in the bushes, his friend saw the two desperadoes rush out, and with a club knock Bacon from his horse. Believing that the blow was fatal, and help from him impossible, the friend fled and reported Bacon killed. The desperadoes waited till their victim rose from the ground, and then told him that they intended to finish the murder. He asked time for a few words of conversation and a few moments of prayer. His request was granted. In the conversation he pointed them to the great Judgment day and to Calvary. In his prayer he pleaded for the salvation of his murderers. He never asked them to spare his life. When he rose from his prayer the two desperate men were weeping, and they told him to go, that they could not kill him.

Bacon's next appointment was for a camp meeting. Tidings of his death reached the encampment, and no one expected that any preacher would be present. To their amazement, however, the supposed dead man rode up, wounded and suffering, but still able to preach.

There were desperate men there also, who had declared their purpose to kill Bacon if he attempted to hold the camp-meeting. It seems that their purpose was known to the two desperadoes who had waylaid the preacher, for when, on Sunday, armed murderers appeared in the congregation for the purpose of killing the man of God, there stepped out in front of the pulpit a large rough man, with a gun cocked, and, standing in front of Bacon he spoke loud enough to be heard all over the congregation:—

"Though I could not kill Bacon, I can and will kill the first man that molests him here to-day!"

He was the man who had knocked Bacon from his horse. There he stood with his gun during the remainder of that sermon.

It will easily be believed that with such a defender Bacon preached the Gospel that day without hindrance or disturbance; and a man who could thus conquer assassins and murderers, knew how to reach the hearts of those to whom he bore the message of the Lord, many of whom he was enabled to turn from the paths of sin and death to the ways of life, and truth, and righteousness, and peace.

A REFUGE FOR CHILDREN.

A homeless child! What more tender object of pity can you find? And are there not many *worse than homeless?* Only two years ago the "FOUNDLINGS' HOME" was opened in Bombay,—yet how many have reason to bless God all their lives for its parental care. It was intended to take only infants, but the imperative needs of older children could not be turned aside. Of the variety of sad cases only a few can be told. (1) A worthless Hindoo was about to give her girl babe to equally worthless Mahomedans. A Portuguese woman interfered and begged that the child be given to the Foundlings' Home. After some delay it was secured. (2) The Police brought a girl whose mother died in the Hospital leaving her alone in the world. After she had been with us some days a Hindoo priest laid claim to her, but the Police found he had no right whatever to the child. She was placed in an orphanage under excellent care. (3) A Hindoo dancing woman from the Mauritius was received into a leper asylum in Bombay, badly disfigured with worse than leprosy. Notwithstanding her terrible suffering, she had dedicated her daughter to the same devils A sweet, smiling, loving girl of ten, she was welcomed at the Home and placed where her cruel past shall be forever forgotten in a noble Christian womanhood. (4) An Armenian pauper had to leave his dear child in Bombay. A quiet, careworn old man,—the struggle was hard, but as a poor wanderer he must leave his darling boy with any one who would give him a home. The Foundlings' Home received him, and soon passed him on to a good orphanage up-country. The boy could speak neither Hindustani nor English, but he has since prospered finely, and the missionaries are delighted with the promising Persian lad.

All sorts of little folks are accepted in the Home, provided they are really needy, and no other help is available. Some are brought when it is too late, and all the Home can do for them is to soothe the end of their sad short lives.

This labour of love is not of a character to attract great attention in the busy world, and only a comparatively few have aided its ministrations among the poor. The work is capable of much expansion, if the needed means could be found. The Home is located at Grant Road Bridge. Cases of deserted and homeless children may be stated either personally or by letter to the Superintendent, to whom also help for the little ones may be sent.

—We may have as much of God as we will. Christ puts the key of the treasure-chamber into our hand, and bids us take all that we want. If a man is admitted into the bullion vault of a bank, and told to help himself, and comes out with one cent. whose fault is it that he is poor? whose fault is it that Christian people generally have such scanty portions of the free riches of God?"—*McLaren.*

THE COMING JUDGMENT—THE BOOKS OPENED.

We have many premonitions or pre-intimations of a future judgment. That there will be a future judgment arises from the fact of the existence of a God, the existence of a law, the necessity of obedience to that law. One special premonitory warning of an approaching judgment is given by the voice of our consciences, which is the inferior court or tribunal pointing to the Supreme Court or Great Tribunal above, and whose decisions are but the reverberations of the Great Court above.

The Judgment Day is clearly predicted in the Old Testament Scriptures. "He cometh to judge the earth," "He shall judge the world in righteousness." The day is fixed, "For that He hath appointed a day in which He will judge the world in righteousness."

In ii Corinthians ch. 5 : 10, Paul tells us, that we must all stand before the judgment-seat of Christ to give an account of the deeds done in the body whether they be good or bad." In Revelation ch : 20, we have a description given of this judgment to come, as it was revealed to John in a vision; where are set forth.

I. *The person of the Judge*, verse 11, who is described as sitting which is the (1) ordinary posture of judges in the administration of justice, and a sign of authority.

(2) By the place where He sat, "a great white throne;" a throne, to denote that this judge is a King; and a white throne to show the purity and righteousness of this Judge, and a great white throne, because made for a great Judge, and for a great service, viz., the judging of the whole world.

(3) By His dreadful majesty and glorious power, heaven and earth not being able to abide His presence.

II. The persons to be judged; verse 12 "*The dead small and great.*"

III. The form of *this* judgment, the manner how the Judge shall proceed, viz., by books that shall be opened.

The word book has a double meaning in Scripture; it is to be understood (*a*) *properly* for a volume with written facts; and *metaphorically*, "for the certain knowledge and remembrance that one has of a person or matter, and all the circumstances thereto belonging, Malachi 3, 16. According to this two-fold acceptation of the word God is said to have a double book." The books referred to in Rev. ch. 20 are not material ones. No, the Lord has no need nor use for them. This expression is used for the help of our understanding, and is uttered by way of allusion to well-ordered judicatories here on earth; wherein are produced charges, accusations, proofs, depositions of witnesses, confessions of parties, &c., and "to show that the judgment will be as accurate and particular in the examination and trial, and as just in the determination as if all had been recorded."

The question arises, what are those books that shall be opened on the Judgment Day? I shall give them to you:

(a) The book of Divine Omniscience; here every item of human conduct will be found recorded. Please read Psl. 139 (1-16); Heb. 4 : 13; Job. 34 : 21, 22; Job. 42 : 2; 1 Chronicles, 28 : 9.

(b) The book of Conscience; it is a great volume in which all we do is written. Conscience is not always speaking nor always chiding, many have silenced it, but it is always writing. This book will exactly tally with that of God's omniscience.

(c) Another book shall be opened, viz., that of Providence. Oh! the abounding and multiplied gifts of Providence! and shall they not rise up on that day as witnesses for or against a man?

(d) Still another book, and that is the book of Satan's accusations. He is the accuser. Rev. 12 : 10. Is the Devil not actively engaged in registering our actions, and shall he not be present at that awful day with his carefully prepared register?

(e) And yet another book, even the book of human testimony or "sinners' mutual accusations" Luke 12-52, 53, as the Saviour declared with reference to this world.

(f) The sixth book let us term the book of the creation. The earth will rise up and testify against the wicked on *that* Day. Please read Job 20 : 27, 28; Habakkuk 2 : 11; James 5 : 3, 4.

(g) And still another book even the book of the talents which God has intrusted to us.

(h) The next book will be the book of God's Law.

(i) The next book will be the book of the Law of nature. They who had not the written law of God, shall be judged by the law of nature.

(j) There will be opened, too, the book of the Gospel. The Holy Bible . . . . is now the *rule* of our lives, and shall be the rule of judgment at the opening Day. Christ Himself who is the Judge tells us, (John 12, 48) 'the word that I have spoken the same shall judge him in the last day.' The Rev. C. H. Spurgeon says, 'after death the judgment' Oh! the judgment, the thundering trumpet, the multitude, the books, the great white throne, the 'come, ye blessed,' the 'Depart, ye cursed!' After judgment, to a soul that is out of Christ, Hell! who among us? who *among us* shall abide with the devouring flame? who *among* us? who among us shall dwell with everlasting burnings? I pray that none of us may. But we *must* unless we fly to Christ!

In Rev. ch : 20 is also set forth the sentence pronounced on the parties brought to judgment and the execution of that sentence, verse 15.

This same chapter also speaks of the Book of Life: Is your name written in that book, *my friend*?

We need to be very circumspect and careful as we pass through this life, as there are many notaries about us continually. We need to take great care how we close up our days and die.

T. E. F. M.

Mhow, C. I.,
27th June, 1888.

"NEVER KNEW THE SAHIBS HAD CHURCHES."

At the breakfast of the Anglo-Indian Evangelisation Society the Rev. P. R. Mackay, of Prestonpans, just returned from India, described his experiences at Mussoorie and other parts. The position of many Englishmen had been well outlined by a lady who said, "Christianity is among them, about them, but not *in* them." Not long ago some natives coming from the frontier to attend a "Durbar" saw a large building lighted up. Asking what it was, they were told it was "the Sahib's Church."

"Have the Sahibs, then, churches?"

"Yes, they have."

"And have the Sahibs padris?"

"Yes, of course they have."

"Well, they have been ten years with us on the frontier and we did not know it."

The astonishment of these Afghans forms an eloquent plea for the work of this society. Its labours are carried on among people of English blood and birth who are wholly cut off from Christian privileges. He (the speaker) had been pained to find that not a few humbler European *employés* were becoming Roman Catholic, simply because the Romanists reached them and we did not. It is gratifying, however, to find, when we do go to them, how ready they are to hear the Gospel. Alas! the Church, as a whole, has been strangely neglectful of her duty to her sons and daughters which have left their own land and are now scattered all over the Indian Empire. It is high time that all churches united in a strong and far-reaching effort to send out men to all parts of India to preach the Gospel to the Europeans and Eurasians. They are swift to hear, willing to hear, but few indeed are the messengers of good tidings in the remote out-stations of the land.

MISSION WORK IN CHINA.

A mason asked us to go and see his sick wife a few days ago. She has the dropsy, poor thing, and does not seem likely to recover. She smokes opium fearfully. A poor "Samaritan woman" came in the first day. Oh, how the sin has marked her! She seemed touched hearing the Gospel, but nothing more than what one so often sees—that they wish to repent and believe, but next moment all is forgotten. She came in, however, every day to see us, when we came; and she promised to come here to worship to-day. She came. In the meeting for the women the power of God was felt in a special manner. There was quite a breakdown. One old woman cried bitterly. As she listened to the Gospel, she said over and over again: "Do you hear: *these are the words of the living GOD, and we never heard them before!*" Every one of the women were moved, while that poor sinner was sitting without a word. Then God led me to tell them of the woman at the well, and she seemed to feel it was for her. She said, "How shall I pray? how shall I be able to break off opium?" We knelt down, told her to speak what was in her heart, and folding her hands, she prayed: "God, I wish to repent. I believe in Thee; I wish to break off opium."

Just outside our house, on the other side of the street, is a large open space, and the conversation at tea-time was about the morrow's work, and how best to reach the city people. Miss Stewart said, "Would not Mr. Hsi take a service out there on that open space?" We decided to ask him, and after prayer we put it before him whether it would do or not. He was one with us, and praised God for the idea. May God's blessing follow us. We dare it for Jesus. Our time is so short, and we believe the Lord means us to go forward at whatever cost.

Many people came, and at noon we all went outside, where they had arranged for the meeting, with forms for the women, and the harmonium was also brought out. I cannot describe our feelings as we saw the crowd gathered—men, women, and children—in the midst of heathen China to hear the Word of God. The gong was beaten the third time, and Mr. Hsi appeared. We had a splendid open-air meeting, the people perfectly quiet, eagerly listening. How different to many a noisy, mocking crowd in our Christian lands! The people waited through the whole meeting; the Spirit had without doubt taken hold of them. It must have made an impression on them when our happy band of men, women, and children sang, "Home, sweet home." We all felt that to have this meeting was to dare something for Jesus; but one was kept in perfect peace all the day, through these words: "Solomon gave her all that she asked, besides what he gave her of his royal bounty." As we separated we sang in Chinese, "Follow, follow, I will follow Jesus." How little we know what it means, and yet we would rather "walk in the dark with God, than walk alone in the light."—*From China's Millions.*

—There is something better than a revival, and that is a Christian life that does not need to be revived.—*Moody.*

—Don't be afraid of loving people too much, or throwing away too much kindness. It is just such things the world stands in need of and they have the great advantage of enriching the giver.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

Vernacular Service, Sundays 3 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—PRINCE'S DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday and Saturday at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Cowasji Patel Street, Fort, Monday, Thursday and Saturday, at 8 p. m.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school 4-30 p. m.— Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

DEEPENING OF SPIRITUAL LIFE.

A meeting for the deepening of spiritual life is held every Tuesday evening at 7 o'clock at Mrs. Gladwin's Home, Grant Road Bridge, Bombay. All Christians and seekers after salvation are cordially invited.

The Bombay Guardian,

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SATURDAY, JULY 7TH, 1888.

NOTES AND COMMENTS.

And I if I be lifted up from the earth will draw all men unto Me.

The *Witness* is asking if the Bowen Memorial is going to end in talk. We hope not, but if the difficulties in the way of a Memorial Hall are found to be insurmountable, its promoters might do worse than turn their attention to the suggestion of A. L. O. E. in our correspondence columns.

We have received the following request for prayer:—"*God's believing children* are earnestly requested, to offer fervent prayers for one who professes to be on the Lord's side, that God would reveal himself to him and give him grace to give up iniquity and all appearance of evil."

Some persons are much exercised in their minds as to how to obtain money to carry on the Lord's work. This question is an intricate and delicate one, not because money is difficult to obtain, but because so few have grasped the conditions essential to obtaining it without fret, worry, creaturely activity, and worldly expedients. There is abundance of wealth at the Lord's disposal. He is not straitened in Himself, but in those who act as His instruments.

None of God's children should be idle. But many rush into particular schemes of Christian work without first consulting God, who may desire their services in some less popular department. Having chosen for themselves, they beg Him to prosper their efforts. God's plan for His children is not thus. His plan is that they should wait upon Him for direction, until they hear His voice saying—"This is the way, walk ye in it." He whom God has called to any work may expect that He will provide what is necessary for its maintenance or accomplishment.

Others "urgently appeal for funds" when they are not casting into the Lord's treasury a due proportion of their own income. Under such circumstances it is not surprising that they appeal so much in vain. Instead of learning the lesson which God designs to teach to them, not a few then put worldly activity into full blast, resorting to bazaars and other unnecessary or questionable courses.

A love of self-glory is another important hindering thing. The Almighty does not require consequential people in His work. "The meek will He guide in judgment, and the meek will He teach His way." The close of the 1st chapter of the 1st Epistle to the Corinthians explains why "no flesh should glory in His presence." Blessed are they who delight in all things not to glorify themselves but God.

"Lord, Thy love at last has conquered:
'None of self, and all of Thee!'"

Personal purity is a mighty factor in Christian usefulness. The pathway of holiness is a pathway of power with God. "Sanctify yourselves; for to-morrow the Lord will do wonders among you." Let those who are straitened for money in the Lord's work, search their own hearts. "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Among the numerous organisations of the London Salvation Army is a band of young men and women called the "readies." They have offered their lives to the service of the Army, meanwhile they follow their ordinary avocations devoting all their spare time to its interests, holding themselves "ready" for any call, either to fill temporary gaps in neighbouring corps, or to leave all and go into the training home to prepare for full service. "Ready," at all times for any emergency. Entirely at the command of the Army.

Who among us this day in like manner will consecrate his service unto the LORD? The Lord's readies. He wants them. He will use them to hasten the coming of his Kingdom. That Kingdom which the God of Heaven shall set up, which shall never be destroyed, but shall break in pieces and consume all other kingdoms and shall stand for ever (Dan. 2. 44.) Some are looking at the signs of the times and think the coming of this Kingdom cannot long be delayed. Who, therefore, will consecrate his service so entirely to the Lord as to count not his life dear unto himself for its promotion? Ready to go anywhere, do anything, be anything or nothing as the Lord shall lead. Ready too, if appointed to the forefront of the battle to

Let the victors when they come
When the forts of folly fall
Find their bodies by the wall!

Let all then who will of set purpose so consecrate their service to the Lord send in their names to Him who knoweth and searcheth all hearts. He will keep the roll, accept their service, and use them for His glory.

—Men of one idea, and that idea God, are the men whom God uses to turn the world upside down. When Elijah threw his mantle upon him, Elisha left his plow, slew a yoke of oxen, made fuel of his agricultural implements, gave a farewell feast to his family, and followed Elijah (1 Kings 19). Nothing could be more significant of his fixity of purpose, than his burning the instruments of the oxen. It was like Cæsar passing the Rubicon, or like the general who burns the bridge and leaves his army no retreat.

GOD'S PLANS.

The story has been told of a little crippled Tyrolese boy who, unable to join in the work and the amusements of his companions, would sometimes sigh over his lot and wonder why God let him live in the world so weak and useless and suffering. Never mind my little Hans, his mother would say tenderly "God has his plan for every man and he has one for you." It was a troublous time, the Austrian army was constantly making attacks on the villages of the Tyrol, and the commonest theme of conversation among the village boys was the courageous deeds they meant to accomplish if the Austrian army invaded their homes. Poor little Hans. It was hard to listen to their talk and feel that he could take no part in the brave exploits of which they spoke.

The village in which Hans lived was perched up on the side of a mountain. It was reached from the valley below by a zigzag path cut in the face of the steepest part. The Austrian soldiers had repeatedly tried to storm it, but its position was well nigh impregnable. It was only by a surprise that their success would be possible, and to guard against such a surprise, piles of fuel were kept in readiness all along the face of the cliff to serve as beacon fires to alarm the dwellers on the mountain side, as well as heaps of stones to roll down on the advancing foe. Hitherto the mountaineers had succeeded in keeping the soldiers at bay.

One night, after a particularly suffering day, as Hans lay on his bed unable to sleep, he thought he heard a strange noise in the distance. Could it be the soldiers, he thought. He crept out of bed and dragged himself to the mountain path. Yes, there only a short way below, stealing along the zigzag path as noiselessly as possible was a file of soldiers, the glitter of their arms just visible in the waning moonlight. Hans dragged himself to the nearest woodpile, and tremblingly applied the match that was kept always at hand. The fire caught, and soon the blaze was awakening the villagers, fire after fire blazed out along the mountain side, the pile of stones was put into requisition and the soldiers repulsed after firing but a few shots. But what of Hans. His figure by the blazing woodpile attracted the first shot and he fell mortally wounded. His mother carried him home to die. He lived just long enough to receive the hearty thanks and blessings of the neighbours. Before he died he turned to his mother and said "You were right, dear mother

God has his plan for every man
And he had one for me."

Has not this simple story a lesson for some of us even now? The glorious truth that our times are in the Hand of God, that He has traced out the plan of our lives and knows the whole design though He only permits us to see a little at a time, is a strengthening and comforting thought. Well would it be for us if we would always leave the planning to God and simply, as little children, follow and obey. "Behold to obey is better than sacrifice."

Let us not aspire to positions that appear to us more useful and important, than those we now fill. The Great Creator of the Universe who has made the whole design, knows where to place each of his servants and "He shall choose our inheritance for us." The quiet work in an obscure corner of the vineyard is just as much needed, and just as noble if done "unto the Lord" as the difficult work in the prominent place where all the world applauds. The little flower that blooms unnoticed in a lonely place is just as much fulfilling the design of the Creator as the beautiful rose or graceful lily admired by every passer by. "God has his plan for every man and he has one for me." I may make my own plans, I may run hither and thither and spend my life in real hard work in the hope of bringing an acceptable trophy to lay at the Redeemer's feet when he summons me hence. But my work will be in vain. On the other hand if I now place myself in God's hands to follow out his designs my life may be spent in the forefront of the battle, or it may be spent in obscurity with no eye but His upon me. It matters not. In either case God will work in me "to will and to do of His good pleasure," and when at last I stand before the throne—no matter how great nor how small the success of my work may appear to human eyes—I shall hear the gracious welcome "Well done good and faithful servant."

A friend recently wrote "Jesus is the centre point in a vast circle, and all who are striving after Him must look straight to that centre for guidance and example. If however instead of keeping straight on our own particular line we strive to get into the line of somebody else, we shall only wander about the space between our line and theirs, and if we wish to pursue our journey aright we must get back to our own line again. Though at the outside of the circle our lines may seem far apart, yet as they get nearer the centre they get closer and closer till at last they meet in Him. Jesus knows what it is the duty of each one of us to do but we know comparatively nothing of what is the duty of any one except our own selves." The thought thus quaintly expressed, with its accompanying design of a circle and radius lines drawn from the circumference to the centre, is forcible and full of truth. "Let us run with patience the race that is set before us looking unto Jesus."

Little incidents in our every-day lives often serve to teach us great lessons about our Heavenly Father's will in regard to us. The manager of an office knows that if the clerks under him follow out their own ideas and plans in the work entrusted to them instead of following out the rules laid down, their work will not meet with his approbation. The schoolmaster expects each pupil to follow the prescribed plan of study and would consider it unreasonable in the child to wish to make out his own course of lessons. As little children are governed by the plans of their parents and as servants follow out the plans of their masters so should we fully, obediently and unquestioningly follow the plans of our Great Master and Lord.

A friend of mine, a busy housewife, in the old country, one day in the midst of an accumulation of house cleaning received a call from a lady friend. Putting on a pair of housemaid's gloves, she insisted on cleaning the stove, bringing in coals and doing other rough work. But she was unaccustomed to it and instead of being a help she was a real hindrance. It is just so with us if we attempt any work to which God has not called us. Though our intentions and motives may be good enough, our work will be a hindrance and not a help, to our Master's cause.

No one who places his or her life unreservedly in the Lord's hands to be used for His purposes is ever crushed with a sense of sadness and sorrow at the thought of what might have been, or embittered by a sense of failure. Apparent failures there may be for we cannot, as our Leader can, see the end from the beginning. But the Great Captain who "was never foiled in battle" is leading us, and victory must be ours at last.

In the lives of many of His faithful servants of the present day God sets before us a striking object lesson of the working of His own designs. One has only to read the lives of Muller, Spurgeon, Bishop Taylor, John Wilkinson, and many others to see how wonderfully this is true. God has found a *willing* instrument, and Himself has emptied, cleansed and filled the vessel with His own Spirit and wisdom, and led them out into attempting great things for God, on the lines which he pointed out to them, and expecting great things from Him. Thus their work has been an untold blessing to thousands and much glory has been brought to the Holy name of their Lord.

We see another instance of God's leading, and the following out of His plans by His obedient children, in the work of the China Inland Mission. The history of that mission is the history of a work as truly and manifestly led of God as were the Israelites in their journey from Egypt to the promised land. In our measure God will just as truly lead every one of His children, as we place ourselves in His hand and seek His guidance.

It is to be feared that there is a great deal of so-called work for God that is really work for self after all. We talk of our plans, our work, our church, our schools, our district, we form our own plans and then ask God to bless them. God's work is not forwarded in that way. The first great lesson that we need to learn in Christ's school is our own utter nothingness, and not until we have fully learned that can He show forth through us His own marvellous power.

When our hearts are fully the Lord's own possession He inspires our desires with the intent to fulfil them, and though, as we place our hands in His, the path by which He leads us may seem to be exactly in the opposite direction from that to which our desires tend, yet we often find that He brings us to the same place by another route, and thus He gives us the desires of our hearts. When our hearts are entirely His, our desires, prompted by His Spirit, are always in harmony with His plans.

How many of us have to thank the Lord for thwarting the plans that were of our own making, and spoiling our pleasant pictures. We do not see till afterwards the reason, but when we do, and He leads us into the right path by a painful process, we are ready to exclaim with grateful hearts "Right was the pathway leading to this.

C. E. A.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Third Quarter. Lesson III.

Exod. xxxiii : 12—23.

Subject :—God's Presence Promised.

I. Introductory.

1. *Golden Text:* Lo, I am with you alway, even unto the end of the world.—Matt. 28. 20.

2. *Home Readings :—*

M. God's presence promised...Exod. 33. 12-23.
Tu. God's presence promised...Exod. 34. 1-7.
W. The promised fulfilled.....Neh. 9. 18-25.
Th. God with Jacob.. .....Gen. 28. 10-17.
F. God's presence a defence...Psa. 91.
S. Comfort of God's presence.Psa. 23.
S. Christ's abiding presence...John. 14. 15-28.

3. *Memory Verses :*—12-14, inclusive.

II. Historical.

These were stirring times in the camp of Israel. After the worship of the golden calf, as recorded in the last lesson, a fearful punishment came upon the idolatrous people. Moses descended from the mountain, and, standing in the gate of the camp, called upon all who were upon the Lord's side to come unto him, and in obedience to his command the tribe of Levi joined him. Then, directed by Moses, they fell upon the people and slew them without regard to kindred or relationship until three thousand, (the LXX says twenty-three thousand), were left dead upon the field. Worse than that the Lord threatened to withdraw His presence from them and make over their guidance *to His angel.* Upon this Moses earnestly pleaded for God's mercy upon the people and having received a gracious answer he descends from the mountain and pitched his tent without the camp and was immediately visited by the mysterious presence of the Almighty.

Concerning this Dean Milman remarks : "Already, before the construction of the great tabernacle, there had been a tent set apart for public purposes; where the councils of the leaders had been held; and, most probably, sacrifices performed. This tent Moses removed beyond the polluted precincts of the camp: no sooner had this been done, than the Deity appeared suddenly to return; the people, standing before their tents, beheld the cloud of glory taking up its station at the door of the tabernacle into which Moses had entered. They bowed down at once in awe-struck adoration, while their God and their leader held their secret council within the tent." The substance of that mysterious meeting is related in our present lesson.

III. Exegetical.

12. *And Moses said unto the Lord.*—There is something awe-inspiring about the Old Testament conversations with Jehovah. They were but the foreshadowings of that *better Covenant* which has been made by a personal Saviour in the likeness of human flesh. *Bring up this people.*—Lead them onward to the promised land of Canaan. *Thou hast not let me know whom thou wilt send with me.*—The Lord had said that He would send *his angel* (vs. 1.) with them, but would not Himself go up in the midst of them lest on account of their stiff neckedness they be destroyed. (vs. 3.) And the people in consequence of His absence mourned, and Moses, feeling deeply the loss, is anxious to know whom He would send as his viceregent. *I know thee by name, and thou hast also found grace in my sight.*—Moses had been assured that God had chosen him as an individual—that his name was known to God—and that God had not cast him off, therefore he desired a further manifestation of His confidence.

13. *Show me now thy way.*—Let me know the manner in which thou wouldst have this people led up and governed, because this nation is *thy people*, and should be governed and guided in *thy own way.*—(Clarke.)

14. *My presence shall go with thee.*—In the original *my presence* is *panai yelechu* that is *my faces*, and the idea is that God would vary his *appearances* as the necessity of the case might require. No matter what might be the circumstances under which they were placed *the face* of the Lord would be turned towards them and *the light of his countenance* would rest upon them. *I will give thee rest.*—It was a great undertaking to lead this great throng of undisciplined people through the wilderness to the promised land, and the promise of help and rest must have been a great relief to Moses.

15. *If thy presence go not.*—If the *faces*, or manifestations of the Lord's presence, or the particular providences of the Almighty, do not attend. *Carry us not up hence.*—Moses shrank from the responsibility of leading the children of Israel forward without the presence of the Lord. Without the guidance and help of the Lord no one can become a leader of His people.

16. *Wherein shall it be known here that I and thy people have found grace in thy sight?*—The presence of God is evidence of divine acceptance. *So shall we be separated.*—This *presence* will be the distinguishing mark upon them to separate them from all the surrounding nations. God's people were a peculiar people in that they had the presence of God with them. It was so then : it is so now.

17. *I will do this thing also.*—How long-suffering and gracious was the God of Israel. He promised His presence, and that He would keep His people as a peculiar people. Moses was much encouraged with the assurance of proffered grace and that his name was known.

18. *Show me thy glory.*—Emboldened by the gracious promise of God's presence Moses desired a further manifestation of the divine nature. "Moses probably desired to see that which constitutes the peculiar glory or excellence of the Divine nature as it stands in reference to man. By many this is thought to signify His eternal mercy in sending Christ Jesus into the world. Moses perceived that what God was *now* doing had the most important and gracious designs which at present he could not distinctly discover; therefore he desires God to show him his glory."—(Clarke).

19. The gracious Lord was willing to grant the request as far as possible. He promised to make *His goodness pass before him*, and *proclaim His name*, and reveal His *grace* and *mercy.* In this Moses could apprehend something of the Divine nature and could find rest and comfort and be assured that the awful God with whom he communed on Mount Sinai was full of compassion and tender mercy.

20. *Thou canst not see my face.*—No man could endure the fulness of the glory of God. The finite can not comprehend the infinite. The face of God would so dazzle and overwhelm with its brightness, that no one could endure it. The dazzling brightness of the noonday sun is but a feeble figure of that glory which surrounds the face of God.

21. 23. *Thou shalt see my back parts.—Eth akhorai*, viz., that which comes after. It may mean either the *back parts* in contrast with the face, which he could not see, on those events which would take place in after time, or in the *fulness of time*, when Christ would be manifested in the flesh. And in this mysterious symbolical manifestation the Lord wished to encourage, and cheer, and greatly impress and strengthen the chosen leader of the people. He was hidden in the cleft of the rock while the Lord caused His glory to pass before him and covering him with His hand, only permitted him to see His back parts, or only partly revealed his purposes and plans to him. (John xiv : 8, 9.)

IV. Doctrinal.

1 The Lord our God is a jealous God. He cannot be trifled with. He is a consuming fire. He manifests His displeasure to, and withdraws his presence from, all those who are not loyal to Him. Those who disobey Him and keep not his commandments must plead for his presence.

2. God is ever merciful. He will return to those who sincerely repent of their sins and are heartily sorry for all their misdoings. He knows His chosen people by name and giveth grace to the faithful.

3. There is nothing more essential than the presence of God. No one can journey though this wilderness world unaccompanied by the pillar of cloud and of fire. But for the leaders of God's people, ministers of the Gospel, to attempt it is folly. The difficulties in the way are insuperable.

4. That which distinguishes God's people from the world is His presence. "*So shall we be separated*" if the Divine presence is perpetually with us. We shall be, indeed, *a peculiar people—read and known of all men.*

5. Our blessed Lord will graciously grant us every reasonable request. *He will make His goodness pass before us* rather than *His justice* which latter would consume us, and He will reveal all of His glory which our finite nature can endure, but we must patiently await a higher existence before we can see Him face to face.

V. Homiletical.

God's presence :
(1) The cause of its removal.
(2) The necessity for securing it.
  a The difficulties of the way.
  b No assurance without it.
  c No distinctions without it.
(3) The way to obtain it.
  a Through the grace of God.
  b By recording our name.
  c By personal application.
2 *God's Glory.*
(1) A peculiar possession.
  a Its Divine nature
  b Not capable of manifestation.
(2) Its marvelous power.
  b Destroys the beholder.
  c Inspires with awe.
(3) The gracious presence of God is the heritage of all who seek it. My presence shall go with thee, and, Lo, *I am with you alway* are promises given to disciples. Let us seek God's *presence now*, and await patiently the *glory* to be revealed hereafter. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." (1 John iii 2, 3. *Revised.*)

THE WHITE FLOWER OF A BLAMELESS LIFE.

"Some visitors were down in a coal mine. On the side of the gangway grew a plant. It was perfectly white. They were astonished that amid the coal-dust, this little plant should be so pure and white. A miner who was with them took a handful of black dust and threw it upon the plant, but not a particle adhered. Every atom of dust rolled off. The visitors repeated the experiment, but the coal-dust would not cling. If God can so form that little plant that no dust can cling to it, can He not also transform our hearts by His grace, that no sin can cling to them? If he can keep that herb in the coal mine pure and white, can He not keep my heart as white as snow?"

The Gospel unfolds the plan by which all this may be realized. The blood of the Lamb, shed on Calvary, will make us white as snow, and provides grace whereby we may be kept pure and white in the midst of a sinful and adulterous generation. Thousands have been *in* the world yet not *of* the world. Let us be among the undefiled in the way.

THE ROYAL PARDON.

By Rev. K. S. Macdonald.

In a distant province of a large empire lived three men of very different characters yet all three in high positions under their sovereign. Not satisfied with their condition, they joined in a most unjustifiable rebellion, but they were very soon overcome by the loyal forces, and as their cases were of a most aggravated character, they were cast into prison under sentence of death. There, feeding on poor scanty prison fare, clothed in mean prison dress, and sleeping on hard prison beds, they suffered much and were in great distress.

One morning, while bemoaning their hard lot, they were visited in their several cells by one who professed to be none other than the Crown Prince the reigning sovereign's only son, who, after reprimanding them for their most unjustifiable crime announced free pardon, asked them to follow him, not only out of the prison into liberty, but also to a restoration to their original position in the empire and to the favour of the Emperor.

One of the three recognising, as if by instinct, the royal bearing of the person before him, the truthfulness of his character and his good, kind, sympathising intentions towards himself, at once jumped up in a state of great excitement and joy, expressed his heartfelt gratitude to the Emperor and to the Prince, and was in the greatest impatience to accompany him to his sovereign. The second did not feel sure that all was right and asked to see the pardon—the words and the seal of the Emperor. On being shown these, and being satisfied after a minute examination that all was right, he also joined with the first in expressions of joy and gratitude and of desire to accompany the Prince without delay.

The third prisoner still cherishing hard feelings towards both the Emperor and his son doubted the personal identity of the Prince, the authenticity of the writing and the genuineness of the seal, and professing to fear that a cruel hoax was being practised upon him and not realising the full danger of his condition, refused to move until he first saw the prison fare, the prison dress, and the prison bed replaced by what he was pleased to call proper food, a proper dress, and a proper bed. He paid no attention to the fact that these were the food, dress and bed appointed for all in prison, that neither he nor any of the other prisoners deserved any better, and that by his doubts and suspicions as well as by his disloyal feelings, he was doing dishonor to his sovereign and insulting the Prince royal. The latter, however, ignoring the insult paid to himself, not only expressed his pity for him and his indignation at his conduct, but also told him that his conditions were dishonouring to his royal father, and besides, that the sovereign did not condescend to treat of terms or conditions of peace with his own incarcerated, rebellious, unrepentant subjects. The two trustful believing prisoners, following the Prince, left the prison and entered into the enjoyment of liberty and their sovereign's favour, a favour which was never again lost to them. The third remained in his cell, in his misery and wretchedness and discontent, raging against his sovereign and his kind pitiful son, and against the hard conditions of his own lot. In this story, let us suppose that God and His only begotten Son, the Lord Jesus are represented by the Emperor and the Crown Prince, and that the three prisoners represent different classes of the human family. There are those, for example, who are so impressed by the character of Christ and the salvation He offers that they ask for nothing more. They are quite convinced of the genuineness of the divine offer, as well as of the divinity of Him through whom God in these last days speaks unto us. To such the message at once commends itself as that which is natural and suitable. They therefore put their trust in Christ without delay, and with unmistakable signs of gladness of heart, accept his offer of salvation, and they are saved. Like some little children one sometimes meets with, they, as it were, looking straight into the face and down into the heart, are satisfied; and at once they give their confidence and are at peace.

There are others not so easily satisfied. They ask for what they call "reasonable evidence" of the authenticity of the message and the trustworthiness of the Messenger. To these the Prince answers—"The works that I do bear witness of me, that the Father hath sent me." "The works that I do in my Father's name, they bear witness of Me." "If I do not the works of my Father, believe Me not. But if I do, though ye believe not Me, believe the works, that ye may know and believe that the Father is in Me and I in Him." When John the Baptist fell into doubt and sent disciples to Jesus, enquiring whether he was indeed the Messiah of God, or they were to look for another Jesus answered and said unto them—"Go and show John the things which ye do hear and see—the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached to them; and blessed is he whosoever shall not be offended in Me," *i. e.*, who shall not demand other evidence than these; or who shall be satisfied with these. John the Baptist's disciples went away, it is believed, satisfied; and the incarcerated prophet was comforted.—*From "The Miracles of Jesus," in "Papers on the Bible."*

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

A SUGGESTION BY A. L. O. E.

To the Editor of the "Bombay Guardian."

Sir,—I am now reading with great interest and I trust spiritual profit, "Love Revealed," that most valuable legacy left to us by the revered George Bowen. It has occurred to me that the very noblest Memorial to that holy man, would be the wide circulation of that work, especially in the languages of that land to evangelise which George Bowen devoted his life. Permit me, therefore, humbly to make a suggestion.

If the Committees of the Societies for publishing books in the various vernacular tongues of India were assured of being able to sell—say 500 copies of "Love Revealed," would not some of them, at least, be willing to undertake a translation? A subscription might be raised amongst those who honour George Bowen, to enable a free *presentation* of his translated work to be made to 500, or 1000, or more native pastors and catechists. I can hardly imagine anything more likely to increase growth in grace in the Indian Church than for so many of its spiritual pastors to drink in the spirit of "Love Revealed." I believe that no other Memorial would have so gratified the author himself. By its means, though dead, he may speak to hundreds of thousands of souls, and become a spiritual father to multitudes after his departure from earth.

Gladly would I subscribe to such a Memorial to George Bowen.

C. M. Tucker. (A. L. O. E.)

July 1, 1888.

WORKERS WANTED.

To the Editor of the "Bombay Guardian."

Dear Sir,—The first year of our *Colporteur-Evangelist* work has been so successful that we hope for much good work in the future. Our labourers have visited scores of stations in North and South India. Books of the most solid sort have been largely sold, tracts have been scattered over the country, and hundreds have been addressed with the Gospel message. Our great need is men to push this hard but hopeful ministry. Are there not a few devoted souls in India who will gladly undertake this blessed evangelism? I shall be happy to correspond with any who wish information as to this work.

W. J. Gladwin.

Bombay, July 5, 1888.

An esteemed correspondent writes to say that there is no evidence in the later accounts of the deplorable malady which carried off the Emperor Frederick III to indicate that his cancer was caused by smoking, as was the case with Generals Grant and McClellan. We should be sorry to be the means of propagating any erroneous statement on this subject but we have never seen any contradiction, official or otherwise, of the statement so freely circulated at the time the late lamented Emperor's illness was first made public, to the effect that he was suffering from smoker's cancer.

—At one of the May meetings, Rev. I. H. Hacker, of Travancore, told a remarkable story showing how God has blessed Mrs. Grimké's loving work of providing Scripture text-cards in different languages. Some time ago, a missionary in India gave a card to a man who knew nothing of Christianity. He accompanied the little gift with some kindly words, and it was accepted without any special display of interest. The text on the card excited the man's curiosity to read the Bible, and, securing a copy of the sacred Scriptures, he became "wise unto salvation." Then he made known the good news to his friends and neighbours, with the result that nine persons confessed Christ, and became shining lights in that dark land.

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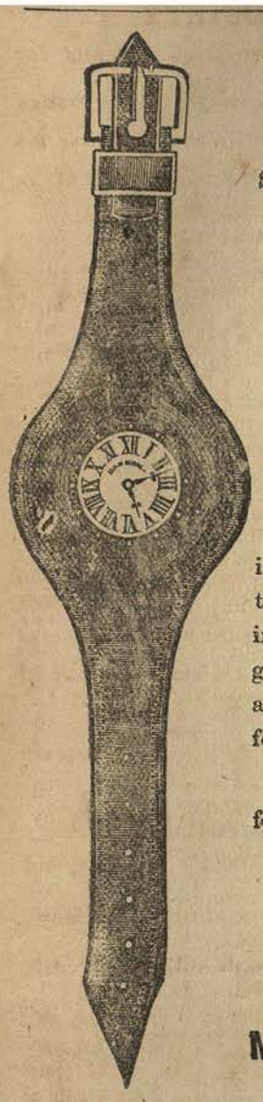

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